

REPORT ON NATIVE PAPERS

FOR THE

Week ending the 12th October 1895.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(h)—General—	
Turkey and the Powers	889	NIL	
II.—HOME ADMINISTRATION.		III.—LEGISLATIVE.	
(a)—Police—		The Drainage Act	890
NIL.		IV.—NATIVE STATES.	
(b)—Working of the Courts—		Indore	ib
Trial of European offenders in Indian Law Courts	ib	Indore affairs	ib
(c)—Jails—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
NIL.		NIL.	
(d)—Education—		VI.—MISCELLANEOUS.	
NIL.		The Dhulia riot	891
(e)—Local Self-Government and Municipal Administration—		The Dhulia riot	ib
NIL.		After-Puja reflections	892
(f)—Questions affecting the land—		The Maharaja of Kuch Bihar and Sir Charles Elliott	ib
NIL.		Mr. Nolan on Sir Charles Elliott	893
(g)—Railways and communications, including canals and irrigation—		URITA PAPERS.	
The Englishman on the Indian Association's memorial regarding the railway grievances of native female passengers	890	NIL.	
		ASSAM PAPERS.	
		NIL.	

LIST OF NEWSPAPERS.

No.	Name of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		CALCUTTA.			
	<i>Tri-monthly.</i>				
1	"Abodh Bodhini" ...	Calcutta	About 677		
	<i>Weekly.</i>				
1	"Bangavasi" ...	Ditto	5,000		
2	"Bangavasi" ...	Ditto	20,000		
3	"Hitaishi" ...	Ditto	.....	
4	"Hitavadi" ...	Ditto	4,000		
5	"Mihir-o-Sodhakar" ...	Ditto	.....	
6	"Sahachar" ...	Ditto	About 500		
7	"Samay" ...	Ditto	4,000		
8	"Sanjivani" ...	Ditto	3,000		
9	"Som Prakash" ...	Ditto	800		
	<i>Daily</i>				
1	"Banga Vidya Prakashika" ...	Ditto	200		
2	"Dainik-o-Samachar Chandrika" ...	Ditto	200	9th and 10th October 1895.	
3	"Samvad Prabhakar" ...	Ditto	500		
4	"Samvad Purnachandrodaya" ...	Ditto	200		
5	"Sulabh Dainik" ...	Ditto	1,000	10th October 1895.	
HINDI.					
	<i>Weekly.</i>				
1	"Bharat Mitra" ...	Ditto	800	3rd October 1895.	
2	"Hindi Bangavasi" ...	Ditto	9,000		
3	"Uchit Vakta" ...	Ditto	.....	
	<i>Daily.</i>				
1	"Dainik Bharat Mitra" ...	Ditto	.....	1st, 2nd, 4th, 5th, 6th, 8th and 9th October, 1895.	
PERSIAN.					
	<i>Weekly.</i>				
1	"Hublul Mateen" ...	Ditto	.....	25th September and 2nd October 1895.	
URDU.					
	<i>Weekly.</i>				
1	"Darussaltanat and Urdu Guide" ...	Ditto	About 400	26th September and 3rd October 1895.	
2	"General and Gauharisafi" ...	Ditto	300	30th September 1895.	
BENGALI.		BURDWAN DIVISION.			
	<i>Fortnightly.</i>				
1	"Bankura Darpan" ...	Bankura	500		
2	"Ulubaria Darpan" ...	Ulubaria	298		
	<i>Weekly.</i>				
1	"Burdwan Sanjivani" ...	Burdwan	350 to 400		
2	"Chinsura Vartavaha" ...	Chinsura	500		
3	"Darsak" ...	Ditto	.....	
4	"Education Gazette" ...	Hooghly	754		
BENGALI.		PRESIDENCY DIVISION.			
	<i>Monthly.</i>				
1	"Ghosak" ...	Khulna	350		
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi" ...	Murshidabad	280		
2	"Murshidabad Pratinidhi" ...	Berhampore	200		
3	"Pratikar" ...	Ditto	503		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.		
URIA.							
ORISSA DIVISION.							
Monthly.							
1	"Brahma " ...	Cuttack ...	.....	5	Only six copies have been issued since the paper was received in January 1894. Some 300 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.	
2	"Indradhanu " ...	Ditto ...	.....			
3	"Shikshabandhu " ...	Ditto ...	.....			
4	"Utkalprabha " ...	Mayurbhunj ...	.....			
Weekly.							
1	"Sambalpur Hitaishini " ...	Bamra in the Central Provinces.	.....			
2	"Samvad Vahika " ...	Balasore ...	190				
3	"Uriya and Navasamvad " ...	Ditto ...	309				
4	"Utkal Dipika " ...	Cuttack ...	412				
HINDI.							
PATNA DIVISION.							
Monthly.							
1	"Bihar Bandhu " ...	Bankipur ...	500				
Weekly.							
1	"Aryavarta " ...	Dinapur ...	1,000				
URDU.							
Weekly.							
1	"Akhbar-i-Al Punch " ...	Bankipur ...	500	5th September 1895.			
2	"Gaya Punch " ...	Gaya ...	400				
3	"Mehre Monawar " ...	Muzaffarpur ...	150				
BENGALI.							
RAJSHAHI DIVISION.							
Weekly.							
1	"Bagura Darpan " ...	Bogra ...	.....			
2	"Hindu Ranjika " ...	Boalia, Rajshahi ...	283				
3	"Rangpur Dihprakash " ...	Kakina, Rangpur ...	300				
HINDI.							
Monthly.							
1	"Darjeeling Mission ke Masih Samachar Patrika."	Darjeeling ...	150	1st October 1895.	It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.		
BENGALI.							
DACCA DIVISION.							
Fortnightly.							
1	"Kasipur Nivasi " ...	Kasipur, Barisal ...	280				
Weekly.							
1	"Charu Mihir " ...	Mymensingh ...	900				
2	"Dacca Prakash " ...	Dacca ...	450				
3	"Saraswat Patra " ...	Ditto ...	250				
4	"Vikrampur " ...	Lauhajangha, Dacca ...	500				
ENGLISH AND BENGALI.							
Weekly.							
1	"Dacca Gazette " ...	Dacca ...	500				
BENGALI.							
CHITTAGONG DIVISION.							
Fortnightly.							
1	"Tripura Prakash " ...	Comilla ...	.....			
Weekly.							
1	"Sansodhini " ...	Chittagong ...	120				
BENGALI.							
ASSAM.							
Fortnightly.							
1	"Paridarshak-o-Srihattavasi "	Sylhet ...	.....			

Name of the vessel	Date of departure	Destination	Remarks	Signature
H.M.S. "Hector"	1st Jan 1900	London	Arrived at 10 AM	J. Smith
H.M.S. "Hector"	2nd Jan 1900	London	Arrived at 11 AM	J. Smith
H.M.S. "Hector"	3rd Jan 1900	London	Arrived at 12 PM	J. Smith
H.M.S. "Hector"	4th Jan 1900	London	Arrived at 1 PM	J. Smith
H.M.S. "Hector"	5th Jan 1900	London	Arrived at 2 PM	J. Smith
H.M.S. "Hector"	6th Jan 1900	London	Arrived at 3 PM	J. Smith
H.M.S. "Hector"	7th Jan 1900	London	Arrived at 4 PM	J. Smith
H.M.S. "Hector"	8th Jan 1900	London	Arrived at 5 PM	J. Smith
H.M.S. "Hector"	9th Jan 1900	London	Arrived at 6 PM	J. Smith
H.M.S. "Hector"	10th Jan 1900	London	Arrived at 7 PM	J. Smith
H.M.S. "Hector"	11th Jan 1900	London	Arrived at 8 PM	J. Smith
H.M.S. "Hector"	12th Jan 1900	London	Arrived at 9 PM	J. Smith
H.M.S. "Hector"	13th Jan 1900	London	Arrived at 10 PM	J. Smith
H.M.S. "Hector"	14th Jan 1900	London	Arrived at 11 PM	J. Smith
H.M.S. "Hector"	15th Jan 1900	London	Arrived at 12 PM	J. Smith
H.M.S. "Hector"	16th Jan 1900	London	Arrived at 1 PM	J. Smith
H.M.S. "Hector"	17th Jan 1900	London	Arrived at 2 PM	J. Smith
H.M.S. "Hector"	18th Jan 1900	London	Arrived at 3 PM	J. Smith

I.—FOREIGN POLITICS.

The *Darussaltanat and Urdu Guide* of the 26th September has the following:—

Turkey and the Powers.

According to the *Pall Mall Gazette*, the effect which the threatening speech of Lord Salisbury produced on the mind of the Sultan banished under the conciliatory tone of the French Press and the friendly attitude of the Russian Ambassador. The Sultan undoubtedly feels it a humiliation to have to solve the Armenian problem with the aid of the Powers. Latterly, however, he has come to believe that France and Russia have withdrawn themselves from the new "Triple Alliance." That may be so or not, but the Sultan should expect no help from either France or Russia in case England takes the field against Turkey. Russia, at least, will not stand with folded arms when she sees another Power striving to deliver a Christian people from Muhammadan misrule. As for France, she is a creature in the hands of Russia, and signed the protest against the Armenian outrages not from any feeling of sympathy for the oppressed Armenians, but simply with the object of pleasing her powerful ally. The Sultan should not therefore deceive himself into believing that either Russia or France will befriend him in time of need. He ought to keep himself fully prepared to face at least one of the Powers.

DARUSSALTANAT
AND URDU GUIDE,
Sept. 26th, 1895.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

2. The *Sulabh Dainik* of the 10th October has the following:—

Trial of European offenders in
Indian law courts.

A white man in India can commit no crime. He may publicly kill a native in the cruellest manner possible, but his crime will be proved to be an accident. A white man accused of a crime may admit his guilt in court, but a jury consisting of white men will yet acquit him as innocent. If a white man kicks a black native to death, there are good medical men always forthcoming to certify that the death of the native was due to an enlarged spleen, and that, though sudden, it was a natural death. A white man, again, may purposely shoot a native, but his act will be taken either as an accident or done through a mistake that the victim was merely a monkey. The way in which such cases are decided in the courts of justice would seem to indicate that almost every native of India has either the shape of a monkey or is born with an enlarged spleen, and that it is not therefore wrong or blameworthy for god-like white men to kill natives. The O'Hara case and the recent Dinapore case prove this. The Howrah case is *sub judice* and the writer will make no remarks thereupon beyond pointing out that a man of Mr. Anderson's age and common sense ought to have known that a kick below the stomach is always likely to cause grievous hurt, if it does not always endanger life.

SULABH DAINIK,
Oct. 10th, 1895.

Europeans are thus every day killing natives with impunity. No one ventures to oppose them. And the institution of cases against them only serves to impoverish the prosecutors.

On the 27th September last Messrs. Cooper and Farley, two tea planters at Lebong near Darjeeling, were mercilessly beating some coolies, when a pahari threatened the two gentlemen with an edged weapon. Mr. Cooper was slightly hurt by the man, and immediately lodged a complaint with the Magistrate stating that his life was in danger. The pleader for the accused pressed the Magistrate to grant bail to his client under section 496 of the Penal Code, but the Magistrate refused to do so. So, a native who slightly hurts a European is looked upon as having committed a more heinous offence than a European who kills a native.

The outrages which are thus committed by the Europeans in India upon the natives of the country will create mischief in the future. But what is the good of maintaining law courts if the natives cannot get justice there, and if the courts encourage oppression in the name of the law?

(g)—Railways and communications, including canals and irrigation.

BNARAT MITRA,
Oct. 3rd, 1895.

3. The *Bharat Mitra* of the 3rd October has the following:—

The *Englishman* on the Indian Association's memorial regarding the railway grievances of native female passengers.

It is the *Englishman* newspaper's partiality for Europeans and Eurasians which leads it to oppose the memorial which has been submitted to Government by the Indian Association, pointing out the ill-usage to which native female passengers are subjected at the hands of European and Eurasian railway employes, and calling the special attention of the authorities to the Rajabala case. The *Englishman* characterizes all reports of railway scandals which appear in native newspapers as false. Does that paper, then, mean to say that the punishments which are inflicted by courts of justice upon offending railway employes are unmerited? The proposal made in the memorial to appoint native female ticket-collectors does not commend itself to the *Englishman*. But has not the writer in the *Englishman* heard that female ticket-collectors have for some time been employed on the Oudh and Rohilkhand Railway with success? It is a noteworthy fact that the rude and overbearing conduct of European and Eurasian guards and ticket-collectors towards native passengers led the authorities of the North-Western Railway to replace them by native employes. It is not an unusual sight to see European and Eurasian guards and ticket-collectors kick and beat native passengers mercilessly, as if they were so many cats and dogs. The *Englishman* itself seems to have little feeling for the people of the soil, and like its heartless countrymen regards them as so many timid brutes.

III.—LEGISLATIVE.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 9th, 1895.

4. The special pleading of Dr. Harvey, says the *Dainik-o-Samachar Chandrika* of the 9th October, does not stand Sir Charles Elliott in good stead. His theory of

The Drainage Act. malaria microbes is scouted by four of the renowned physicians of Bengal, and is questioned by eight others. Even if the correctness of the theory be taken for granted, Dr. Harvey is still uncertain about the nature of the circumstances which most favour the breeding of the malaria microbes. It is still a matter of speculation whether these microbes thrive best in swamps, or in damp soil, or in pestilential wells and pools of water. The true cause of malaria is thus far from being discovered, but still the Government has passed the Drainage Bill with the avowed object of driving out malaria from the country. The people will thus have to pay heavily for an uncertain remedy. Even the *Pioneer* objects to the measure, and it is to be expected that Sir Alexander Mackenzie, who will succeed Sir Charles Elliott in the Lieutenant-Governorship of Bengal and is at present the Home Member of the Viceregal Council, will advise Lord Elgin not to give his sanction to the drainage law passed by the Government of Sir Charles Elliott.

IV.—NATIVE STATES.

DAINIK BHARAT
MITRA,
Oct. 8th, 1895.

5. The *Dainik Bharat Mitra* of the 8th October says that the time which has been allowed to the Maharaja of Indore to set his house in order is too short, considering the

Indore. magnitude of the task which has been imposed on him. The time should be extended at least to one year, in order to enable His Highness to introduce real and thorough-going reforms.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 10th, 1895.

6. The *Dainik-o-Samachar Chandrika* of the 10th October writes as follows:—

Indore affairs. The Anglo-Indians are again regarding Indore with ominous looks. Various charges are being brought against the Maharaja Holkar. The *Bombay Times* has struck the note and the *Pioneer* and others have taken the cue from him. The Maharaja is accused of confiscating property and imprisoning and banishing people at pleasure and in defiance of law and justice, so that his Dewan, Khanda Rao Sriman Rao Bidarkar, has thrown up his appointment in disgust. The Holkar is also accused of treating his mother shabbily.

The Anglo-Indians have for a long time past been subjecting Indore affairs to a severe scrutiny. Their eye has never been off Indore. Sir Lepel Griffin tried his best to humble the Maharaja, but the danger which seemed to have passed away with Sir Lepel's departure is not over.

In the first place, it is necessary to ascertain whether the Anglo-Indian Press is not making a mountain of a molehill. In bringing charges against the Maharaja that Press is clearly prompted by malice, and its statements should therefore be received very cautiously. The Cashmere affair has made people wiser, and they must therefore hesitate to accept without reserve what the Anglo-Indian Press says. Here, too, is the charge of the Maharaja being led by astrologers, as if faith in astrologers could not fail to lead to wrong acts. Again, if the Maharaja has resorted to harsh measures in order to bring refractory subjects to their senses, he has done nothing wrong. The British Government itself adopts harsh measures with a like view.

In the second place, by the treaty which it made with the Indore State in 1818, the British Government bound itself not to interfere in the internal affairs of that State. The *Pioneer*, however, now refers to the letter which the British Government wrote to the present Maharaja's father at the time of his installation on the throne of Indore, admonishing him to govern his State well and to promote the welfare of his subjects; and contends that as the present Maharaja has clearly failed to comply with those instructions, the British Government has every right to depose him.

But will the *Pioneer* maintain that the treaty of 1818 has been nullified by that letter of admonition? Such a contention would be no less absurd than would be the argument that the formula, "Do you and your heirs in succession enjoy this property in happiness," contained in every deed of sale or gift, justifies the donor or the seller in taking back his property if the owner to which it was transferred or his heirs should be so unfortunate as not to be able to enjoy the property in happiness.

But it is idle to talk of treaties when Mulhar Rao Guikwar of Baroda and the Maharaja of Bhurtpore have been deposed, and the Maharaja of Cashmere has been deprived of all powers in defiance of treaties made with those States. The British Government is confident that it has now nothing to fear from the discontent of native princes, and it is therefore useless to refer to the terms of treaties.

The Viceroy and his Council will fail to do justice in this case if they repose implicit faith in the Political Agents and the Foreign Office. There is a notorious absence of harmony and good feeling between the Native Princes and the Politicals, and the Foreign Office accepts the statements of the latter as Gospel truth.

If the Dewan Khand Rao has really been reinstated in his post, one may reasonably conclude from it that the Viceroy has let off the Maharaja this once with a warning. And a warning the Maharaja should take from this, and be content to be the slave of his Political Officer, who is all in all.

VI.—MISCELLANEOUS.

7. The *Hublul Mateen* of the 25th September says that it is the Magistrate in charge of the police stationed near the local *musjid* who should be held responsible for the

The Dhulia riot.

occurrence of the riot at Dhulia. The Hindu procession with music was passing by the *musjid* just when the prayer on account of the *Fatiha-dawazdaham* was being offered up. The Magistrate, who stood near the *musjid*, offered bodily violence to one of the Musalmans who were going to the *musjid* to attend the service. And this act of the Magistrate called forth a loud and disorderly cry from the members of the procession. The Musalmans who were in the *musjid* were alarmed by this noise and came out to see what the matter was. The Magistrate got angry with the Musalmans, and ordered the police to disperse them, at the same time discharging at them a round of buck-shot.

HUBLUL MATEEN,
Sept. 25th, 1895.

8. The *Darussaltanat and Urdu Guide* of the 26th September says that the indiscriminate massacre of Musalmans in the late disturbance at Dhulia has created a great

The Dhulia riot.

DARUSSALTANAT AND
URDU GUIDE,
Sept. 26th, 1895.

excitement among the Musalman community throughout the country. The authorities ought to punish the guilty Magistrate, and deal leniently with those Musalmans who were arrested in connection with the riot.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 9th, 1895.

9. The *Dainik-o-Samachar Chandrika* of the 9th October indulges in the following reflections:—

After-Puja reflections.

We do not speak of independence. Independence of the mind is the true independence, which no physical force can destroy. Physical liberty—the independence of the body—is not independence worth the name. A Hindu is free so long as he does not lose the independence of his mind, and it matters little to him who it is that rules over his destiny. He knows that he must be ruled by some one or other, and he is quite willing to be reconciled to his lot. But the regret is that the Hindu has lost the independence of his mind. His mind has come to be swayed by a foreign mind, his religion has been allowed to be influenced by a foreign religion, and his manners and customs have been contaminated by foreign manners and customs. This is the source of all evil,—this is the cause of the Hindu's degradation. It is not the foreign Government, but the foreign civilization, that has brought ruin and destruction to the Hindu and has killed his vitality. And there is no escape for him so long as he does not regain his former independence of mind. Let him not dream of victory and conquest. It is high time he had proved himself superior to the denationalizing influence of Western knowledge and saved himself from the insinuating grasp of Western civilization. It is spiritual victory that the Hindu is most in need of. It is a spiritual conquest that he has to make. What he wants is peace at home and strength of mind—the perseverance to suffer and the patience to wait. If the Government fails to do its duty by the people, let not the Hindu break his heart with disappointment and despair. If it cannot, or will not, rule the people to their satisfaction, let him not be roused to indignation. If it does injustice in the name of justice, let him not lose the balance of his mind and be roused to frenzy. May the Goddess instil into his heart that patience and forbearance which will make him remain firm as a rock and ever faithful to his sovereign, even in the midst of dire calamities and political upheavals. The Hindu well knows how to identify his weal and woe with the weal and woe of his rulers, and may the Goddess in Her benign mercy, also make them attached to the millions of their Hindu subjects, give them the inclination and the will to rule them efficiently and well, and make them impartial in their dealings with the different classes of their subjects.

DAINIK-O-SAMACHAR
CHANDRIKA.

10. The same paper thus refers to the speech of the Maharaja of Kuch Bihar recently delivered at Darjeeling and the reply of the Lieutenant-Governor thereto:—

The Maharaja of Kuch Bihar
and Sir Charles Elliott.

In a recent farewell dinner speech the Maharaja of Kuch Bihar sang a paean to the Lieutenant-Governor. The Maharaja is a fond admirer of Sir Charles Elliott—in fact he is an enthusiastic admirer of the civilians, one and all. There can, therefore, be no objection to the Maharaja extolling the services of Sir Charles Elliott. But when he poses as the representative of the people, and tries to make his individual opinion pass for the opinion of the public, one must take his stand firmly, and protest against the conduct of the Maharaja. Sir Charles Elliott, observes the Maharaja, has done a good deal of solid work, of which he can justly be proud. As the ruler of a large province, he has, in all his acts, given sufficient proof of justice and impartiality. The Maharaja of Kuch Bihar has absolutely no right to speak on behalf of the people of Bengal, Bihar, and Orissa. It is also a matter of doubt if he can fairly represent even the people of his own State. He is an absentee ruler, who passes most of his time in Europe, and who cares more for the comfort and happiness of the English officials and their wives than for the welfare of his own subjects. He has practically no concern with this country and its people, and it is downright impertinence on his part to dabble in Indian politics and pretend to judge the merits of the administration of a retiring Governor. Let not Sir Charles Elliott be deluded by the bewitching words of the Maharaja, and lay the flattering unction to his soul that his rule has met with the approbation of the people. In reply to the speech of the Maharaja of Kuch Bihar, the Lieutenant-Governor said that he was conscious of his failings and shortcomings, but he was at the same time conscious

that he had done his best to fulfil the responsibilities of his office. That Sir Charles Elliott did his best to fulfil the responsibilities of his office, nobody can question. But there is no gainsaying the fact that never was there a Lieutenant-Governor who committed more blunders or did more to excite disaffection among the people. It is now, at the moment of his retiring from the scene of action, that Sir Charles Elliott confesses that he was not above the proverbial weakness of human nature. But he never condescended to discover his mistakes or acknowledge them even when they were pointed out to him. There are few rulers so obstinate, so overbearing, so self-opinionated as he. He obstinately disregarded the opinion of the people, and trampled upon it in the most rough-shod manner. His blunders therefore are blunders which were committed with a full knowledge, and this tardy confession of his errors cannot now absolve him in the eyes of the public. We have yet to see if Sir Charles Elliott can stick to his obstinacy even to the last moment, and give a parting kick to the united opinion of the public. Sir Charles, you will have soon to leave these shores for ever, but we shall survive. Herein lies the difference between a Governor of a day and the people of India. The ruler who can promote the happiness of the people is sure to carry with him the sweet remembrance of a happy rule. But woe unto the ruler who had the opportunity of promoting the happiness of seventy millions of people, but left them in misery.

11. The *Dainik-o-Samachar Chandrika* of the 10th October agrees in the remark made by Mr. Nolan at the Civilians' dinner in Sir Charles Elliott's honour at Darjeeling, that Sir Charles has this trait in common with Lord Palmerston, that he never gives up the cause of his subordinates, which means that Sir Charles is more anxious to promote the welfare of a handful of civilians than the welfare of the seventy millions of souls who form the population of Bengal. But the writer must say at the same time that a course like this is not the right course for a statesman to adopt, and that if Lord Palmerston had followed a course like this, he would have been banished by the English people. Mr. Nolan, it is said, is not in favour of Sir Charles' policy, and that for this he was deprived of his office of Secretary and made a Divisional Commissioner. The praise would therefore have come with a better grace from some other man.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 10th, 1895.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 12th October 1895.

